SERMONS AND SERVICES IN THE CHURCHES.

The Reverend C. N. Moller on the "Parable of the Good Samaritan" -"Quench Not the Spirit," by the Reverend W. C. Lewis-"Back to Christ," by the Reverend Doctor D. R. Dungan-The Reverend Doctor M. F. Gorin on "The Fullness of Joy"-The Reverend C. M. Rauch on "The Kingdom of Heaven as a Treasure"-"Baptism of Infants," by the Reverend E.J. Coyner-The Reverend Chester Birch on "The Arrest of Christ."

The parable of the Good Samaritan was explained to the congregation of St. John's Episcopal Church yesterday morning by the Reverend C. N. Moller. "Love to God and love to neighbor is one great law of love," said the preacher. "A man who tries to love his neighbor and perform works of love must believe, if he is consistent, in a God whose nature is love. Behind the question 'Who is my neighbor." is another question: 'What is God?' "

"Quench Not the Spirit" was the admonition given yesterday by the Reverend W. C. Lewis at West Park Baptist Mission. He said: "Man is endowed with the awful power of choice. It was a dangerous thing for God to give man, but unless he had

we never could have been made in the image of God."

In the fourth of his series of sermons on "Back to Christ." delivered yesterday morning at Mount Cabanne Christian Church, the Reverend Doctor D. R. Dungan said: "The young man of whom these three things may be said in truth-obedient to parents, industrious and religious-has made a record and formed a character which prophesy of usefulness, of good citizenship and undoubted truthfulness. These were the early steps of the Son of Mau."

The Reverend Doctor M. F. Gorin of Cook Avenue Presbyterian Church preached yesterday about "The Foliness of Joy." He asserted, "God is pledged to give you joy if you ask him. Take the words of the Master and make them your own, and your

The Reverend C. M. Rauch, assistant paster of Second Presbyterian Church preached yesterday from the text which likens the kingdom of heaven to a treasure. He said that citizenship in this kingdom is a far prouder possession than residence In the most famous and powerful countries of the earth-the one condition which completely satisfies.

"Baptism of Infants" formed the subject of the sermon at Mount Calvary Lutheran Church yesterday morning by the Reverend E. J. Coyner. The preacher declared that baptism was a sacrament and a means of grace of which the little ones should not be deprived, though he believed that more barm would come to the one denying the privilege to children than to the children themselves.

The Reverend Chester Birch preached at Memorial Tabernacle yesterday morning about "The Arrest of Christ." He said that the particular lesson taught by the narrative is that a daily Christian life will commend the gospel to every associate of a true believer. The sermon closed with an earnest appeal for a life that will be a

selves—though we cannot tell how—we may know that God, the Spirit, has been in our

CHRIST'S GOOD DEEDS

MAY WELL BE IMITATED.

At Mount Cabsone Christian Church yes orday the Reverend Doctor D. R. Dungan

on "Back to Christ." He took for his text: John xix, 5: "Behold the man." In part,

"Pilate used these words to call attention

to the person they sought, and, perhaps, to

"Not much has been said of the Savior's early life, but the little is very instructive. He went with Joseph and Mary and was obedient to them. He was religious. He came to Nazareth, where he had been brought up, and on the Sabbath day, as was his custom, he entered into the synagogue and stood up to read. It was not the first time that he had taken part in that place in the worship of the Father. Two things are clearly marked here as a custom or habit; attending worship and participating therein.

"The young man of whom these three things may be said in truth-obedient to parents, industrious and religious—has made a record and formed character which phophesy of usefulness, of good citizenship and undoubtedly trustworthiness. These were the early steps of the Son of Man, and we exhort all young people to imitate his life in these particulars.

"Another lesson in the life of Jesus was his obedience to the Father. He came from Nazareth of Galilee to the Jordan to be baptized by John, and thus ratify the ap-

delivered the fourth of his series of sern

LESSONS FROM PARABLE OF THE GOOD SAMARITAN.

John's Episcopal Church, preached yester-day morning from the text, "Who is my neighbor?" St. Luke x, 29. He said: "This question was asked in that famous conversation between Christ and the Jewish lawyer and was answered by that most familiar parable of the good Samaritan. It was on one of those public occasions when was on one of those public occasions when all hearts were captivated by the gracious words of wisdom from the lips of the Great Teacher that a lawyer, who probably wanted to maintain his reputation for learning and attract attention toward him-self, stood up and put the tremendous ques-tion, 'Master, what shall I do to inherit eternal life?'

"In reply our Blessed Lord reminded him of his knowledge of the old Mosaic law, What is written in the law? How readest

feels how greatly the selfash world has influenced the church. Earnest axid eloquent will be the plea for works of love and mercy.

"There is always the danger, however, that the preacher will feel the teaching of the parable so deeply that he will seem to declare that eternal life depends altogether on works or that the keeping of the Second Commandment of the Law is all sufficient.

"The two commandments that faifall the law and the prophets cannot be separated. Love to God and love to neighbor is one great law of love. A man who tries to love his neighbor and perform works of love must believe (if he is consistent) in a God whose nature is love. Behind the question. Who is my neighbor?" is another question. What is God?"

"The parable virtually though not formally, answers this question. Jesus Christ is an answer in himself to the two questions. And we can know and love God and our neighbor only when we have been taught and received the power from that presence that is with us unto the end of the world. The church is the body of Christ, the great medium of his spiritual presence among men. Where the church is looked upon as a mere preaching hall or a place where men talk about Jesus, the parable of the good S; maritan gives but a partial teaching. The people of God should go to church to meet Jesus and worship him. He has promised to be present with two or three gathered together in his name.

"No priest, or preacher, or saint, or the Blessed Virgin Mary herself should stand between the Christian and his Savior. A revival in the church only comes when Jesus Christ is placed in the midst of his people, and then the law of love gains in power, and multitudes are converted, because they not only hear the words of the reaching, but feel the power of the presence of the Teacher. Men and women can only feel the spirit of trying to humbly bear the burden of the weakness of others when there comes into their life the faith and the hope and the love of him who for us men and for our salvation came down from heaven an

to the person they sought, and, perhaps, to show that he had been scourged, that he might cause them to relent, from the feeling that he had been punished sufficiently. Our purpose in the use of this text is to call attended to the life of the Christ. In our attempts to get back to Christ, we must not forget that he taught us how to live by living. We will not have returned to Christ till we shall have come to walk as he walked and live as he lived.

We may not be able to cast out demons and raise the dead, clense the lepers, give sight to the blind and hearing to the deaf, but most that Jesus did while on earth can be imitated by us. Indeed in many of the things which were clearly miraculous we death

"As men learn to dwell with Christ they mark, as one great preacher has suggested, how his almighty power issued forth to quell the storm, to heal the sick, to raise the dead, but they must not miss the majesty of hidden strength, the marvel of the teaching of the patient self-repression, as he keeps in calm abeyance that which could not but belong to him as the efernal and could not but belong to him as the efernal and could not but belong to him as the efernal and could not but belong to him as the efernal and could not but belong to him as the efernal and could not but helong to him as the efernal and could not but belong to him as the efernal and could not but helong to him as the efernal and could not but helong to him as the efernal and could not but helong to him as the efernal and could not but helong to him as the efernal and could not but helong to him as the efernal and could not have the start of the patient self-repression, as he aim abeyance that which could not to him as the eternal and could of God."

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AVOID THE ACTS WHICH

The Reverend W. O. Lewis, pastor of West Park Baptist Mission, preached yesterday on the subject, "Quench Not the Spirit." He took his text from Thess. v. 19. In part, he said:

"Jesus said, 'It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I go away, I will send him unto you." The Holy Spirit is here to-night. God in his mercy has sent him to help us do the work which he has committed unto us. He is also kind enough to send him to help the sinner repent and believe. I do not say that no one could repent or believe without the aid of God's Spirit, but I do say that no one ever did.

"But the Holy Spirit can be resisted."

did.

"But the Holy Spirit can be resisted. When Christ was on earth he was resisted. There was the stolid resistance of inertia and indifference as well as the intense antagonism that rose to a fierce fanaticism. The deprayed hearts of men rejected him in

every advance to help them. Men possessed with demons met him and resisted him. The prince of devils himself assalled him with temptation in every form and in his entire ministry. Men reviled him. They slandered and biasphemed. In much the same way is the spirit of truth resisted in the world today. Our forefathers used to speak of an irresistible call. There is no such thing. Man is endowed with the awful power of choice. It was a dangerous thing for God to give man, but, unless he had, we never could have been made in the image of God. "We can know God's Spirit from the evil spirit. The prophets and apostles are not the only ones who felt and knew they felt the leadings of that Spirit. Every good impulse and every pure thought were prompted by him. Every time we have been restrained from the Irrevocable excesses of sin, whenever the duil spiritual instincts of our hearts have been re-enforced and quickened, when we have been moved to heed the solitary voice of conscience calling us to do things to please our Father and not ourselves—though we cannot tell how—we may know that God, the Spirit, has been in our

Spirit is greatly grieved and the door of opportunity is soon closed. Did you speak to that unbellever when God laid it on your heart to do so? If not you quenched the Spirit. You may never have another chance.

"Every unconverted man is resisting God's Spirit in refusing to trust and obey his Lord. He knows he is under great obligation to his Maker for all of his mercles. He has been shocked out of his sense of perfection and his habit of self-confidence has been broken. Sometimes he spends a restless night after hearing God's word preached, and into his heart there steals a longing to escape the boundage of sin. He tries to laugh it off and longs for the old feeling of complacency. Oh, what love, to stand out all our resistance and cling to us and not let us go! Then when the sinner finds the commotion has come into his heart to stay awhile, he quenches the Spirit by refusing to yield prompt obedience and promises to yield later. My brother, that's a dangerous thing to do. I wouldn't run the risk you are running for anything. Do not resist longer, but, like Paul, obey the heavenly vision immediately. But if you keep on you will succeed in shaking off that feeling of dissatisfaction and unrest and longing for your Father's home. You can conquer your conscience if you strive long enough. The alarm clock unheeded soon ceases to arouse the slumberer in the morning. You have so much capacity for repentance and faith and love, and after you have squandered these by willful neglect you are a spiritual incurable. You may win the victory in the struggle with God's Spirit, but there are victories worse than ten thousand defeats. To quench God's Spirit, but there are victories worse than ten thousand defeats. To quench God's Spirit is to quench your own spirit. The fearful thing about resisting the Holy Ghost is that he soon ceases to resist us in our efforts to commit spiritual suicide.

"May this text startle you like a peal of thunder. "My spirit shall not always strive with man."

him, though he himself has gald: These little ones, that believe in me.' They demand an explicit command for children to be baptized.

"Then read the text: Jesus says, 'Verily, verily, I say unto you, except a man be born of water and of the spirit, he cannot enter the kingdom of God.' That which is born of the flesh is flesh. All children are here included, for they are flesh of the flesh, and, in order to set all doubts aside. Jesus also said: 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.' Here he was speaking of infants, sucklings, borne upon their mothers' arms. We know that the disciples of Christ baptized whole families, which must have contained children. Also, in the Old Testament, we have the analogy of circunctision of infants 8 days old. Children are also made heirs and partakers of the covenant, promises which they must obtain by sharing in the covenant, viz: baptism. For the promise is unto you and to your children, and to all that are afar off.' Again: Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; hence, children, being part of the church, are cleansed by the washing of water by the word, which is baptism.

"Over against this clear command of Christ to baptize children, objectors say. Children that are deprived of baptism, heing helpless infants, are not to binme, and hence ought not to be condemned for not being baptized. This is an entirely different question from the one we are considering. We have made it plain that Christ, out of love and mercy, has instituted baptism for infants, he has sommanded it. Now, if some are deprived of baptism, not through their fault, they cannot, of course, be held resporable. God can reach individuals by special means of grace, then we dispiss it, despise Christ, and deprive ourselves of salvation. But if, from no fault of ours, we were deprived of baptism, then we are not caught in this mechanically, as in a trup, and lose our

CONTINUARCE IN PARTER

TO ALL HIS whole 16th weak for more warmed in the for year to take the more warmed and the parter of the grades. The more warmed in the word of the that with every training the word of the that with the word of the word of the that with the word of the that with the word of the word of the that with the word of the that with the word of the word of the that with the word of the word of the word of the word of the that with the word of th

of this contributes of the old shade in the control of the foreign of the control written. 'He is faithful that promised.' Try him.

"It should be kept in mind that the text is spoken to believers already the possessors of Christian graces in some measure, but who need new supplies to grow in grace, yet the process is the same. Ask—eccive, Like the blind man restored to sight, who saw men as trees walking, and needed more of the same power that gave him "ght to enable him to see clearly; or those same disciples to whom Christ said 'Ye believe in God, believe aiso in me."

"Joy is a spiritual fruit and Christ here directs how it is to be obtained and increased. He is the source of the believer's joy at all time, 'whom, having not seen, ye love, and in whom though now we see him, not yet believing, ye rejoice with joy un-

LESSON DERIVED FROM THE ARREST OF CHRIST

The services at Memorial Tabernack Presbyterian Church yesterday were under the special conduct of the Reverend Chester Birch, evangelist, and the morning services were especially attended. Mr. Birch took as his text Matt. xxvi, 59, "Then came they and laid hands on Jesus and took him."

The speaker first took a general curvey of the circumstances attending the arrest of Jesus, also took into account his trial and crucifying. He deethed in a significant crucifixion. He sketched, in a vivid man-ner, Christ's sufferings in the Garden of Gethsemane, and emphasized specially the victory wen. He dwelt upon the statement that Christ had daily taught in the Temple, on the streets, by the seaside, and yet was not arrested, because his hour was not yet come.

The particular lesson presented was that of a daily Christian life such as would reflect the spirit of Christ, and would commend the gospel to one's associates in life. He said that some people came to church once a week to be "inoculated with the gospel," and with but little thought of living it in their daily lives. The speaker closed with an earnest appeal to the bearing of faithful testimony from day to day.

Mr. Birch closed his meetings at night, and after a week's rest, will go to lown for about two weeks. The particular lesson presented was that

salvation. But if, from no fault of ours, we were deprived of baptism, then we are not caught in this mechanically, as in a rap, and lose our salvation for lack of the application of baptism.

"Christ promises: Thet which is born of the spirit, is spirit, i. e., all that believe and are baptized or renewed by means of baptism become spiritual. Not that baptism works in a mechanical way, as some teach, converting a man by the mere active when he is a scoffing unbeliever. God's means of grace do not work thus mechanically. An adult when baptized may obstituately resist the spirit and be worse after has not so great resisting power, and is a far better subject for the work of the holy spirit than an adult, for in both faith must spirit, it are an infant, however, has not so great resisting power, and is a far better subject for the work of the holy spirit, than an adult, for in both faith must spirit.

"To sum up briefly: God has ordained baptism for all as means of grace. His love prompted him to ordain means wonderfully well adapted to all ages of men, also to infants. Should we hen doubt his love? Should we doubt his power? Should we doubt his power and love; and another they convert into jewels which, if necessary to make their escape, which, if necessary to make their down the fact water in holy baptism, you show your lack of faith in a more, you come under the condemnation of baptism, you show your lack of faith in a more, you come under the condemnation of baptism, you show your lack of faith in a more, you come under the condemnation of baptism, you show your lack of faith in the second present that least the solution of the second present that the fact that in the Far East it bas been the custom from time immemorial, on activation of the faith must be proserved in the f

Caution-Take no substitute for nothing just as good.





MAMIE JEFFRIES,

The nineteen-year-old girl tramp, as she appeared in a ward at the City Hospital. She has resolved to reform and settle down to work as a

Mamie Jeffries, the girl tramp, has re- | never brought me anything, and I'm glad body behold her in any but the habiliments of her sex. While after she has cost aside of her sex. Male attire she has cast aside forever, she says, because she has learned by experience that a girl makes a better "People used to tell me," said Mamie,

"that I would make a better boy than a girl. I tried being the boy for a while, and when I say that there is nothing in it, I know what I'm talking about. "I like men's clothes all right, and if I could wear them and be a regular girl at the same time that would be buily. The

powers that be, however, will not stand for that masquerade, they say, so henceforth I will be a regular out-and-out girl." Mamie made a pretty good-looking boy when she were a black sweater, knee pants and a dilapidated straw hat. She is 13 years old, stockily built, and it would take years old, stockily built, and it would take years old, stockily built, and it would take a very observant person to discover that she was not what she seemed when she wore boys' clothes. Although Mamic has not worn the garments of her sex for about eight years, she seemed perfectly at ease with them on when seen at the Four Courts
yesterday. She is recovering from an attack of bronchitis, due to exposure, and has just been discharged from the City Hospi-tal. Her hair is short, but is growing rap-idly, and it will not be long before Mamie will look as prepossessing as other girls. Some time this week Mamie will leave the Four Courts to take a position as a domestic with a lady living on St. Louis avenue. She says that she will work hard and that she looks forward with pleasure to a home where she will have a good bed and where

she says that she will work hard and that she looks forward with pleasure to a home where she will have a good bed and where she will not have to forage for her meals.

"I didn't want to be a boy in the first place," said Mamle. "You see, my father died when I was only II years old, leaving me an orphan. I had to get work to support myself, and as I couldn't get it as a girl, I decided to turn boy and try my luck. I did not have a great deal of luck, but I was better able to get around the country disguised as a boy than I would have been if everybody had known I was a girl. When I didn't have the money to ride from town to town I beat my way on a freight car. Many a time I have slept in those large hotels you hear the funny man tell about, with room No. I3,395 on the first floor. I have traveled pretty much all over the country in box cars. During my travels I have had some funny experiences, but they

spent knocking about the country. She remained woman enough to fell in love, and, although she has fallen out again, she is giad, she says, that she knows what love is, even if she don't think much of it.
On October 2, last year, she returned to her native State, and there met Harry King, a young man she had known in her childhood days. There was a short love affair and they were married. Soon after the knot had been tied they started on the honeymoon by bumming their way across the country in freight cars. One day Marrie crew isologue of her hughand and then mie grew jealous of her busband, and whe

MAY PROVE A MURDER.

hanging around all the time I couldn't do

With a Stranger.

An assault which may result in the death of the victim occurred yesterday afternoon in front of the Lindell Hotel. The victim was unable to give any particulars in regard to the affair or the name of the as-

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VISITORS AT THE HOTELS.

-W. Carlisle of Cleveland, O., is at the -Walter L. Lee of Chicago to -C. A. Ewing of Sedalla is registered at -F. Garcia of New York is stop

-J. H. Miller of Philadelphia, Pa. -D. P. Northup and family of Iola, Kan, are at the Lindell. -Mrs. E. C. Howe of Vineland, N. J., is at the St. Nicholas. —W. O. Edmunds of New York is registered at the Laciede.

-Miss Bird Watson of Newport is a guest at the Southern. -N. Dillenberg of Baltimere, Md., is stopping at the Planters.
-E. L. Graham of Philadelphia, Pa., is registered at the Planters.
-The Reverend D. Nevin of Rome, Italy, is a guest at the Southern. is a guest at the Southern.

-Frank Wolf of Philadelphia, Pa., is stopping at the St. Nicholas.

-Albert P. Simpson and Louis B. Garland of Boston are at the Southern.

-Mr. and Mrs. William Anderson of Kansas City are guests at the Planters.

-C. H. Mitchell E. B. Sharp and Edwin H. Unger of New York are at the Lindell. —Mrs. M. L. Burch and Mrs. O. V. Gleeton of Springfield, Mo., are at the Planters.
—Mr. and Mrs. Daniel Lynn and daughter of Fort Worth, Tex., are at the St. James. -Miss Anna Mastney and Miss Emma Turnhofel of Cincinnati, O., are at the Lin-

-Leonard Benton, W. L. Cowder and S. H. Ackerman of New York are at the St. Nicholas. Samuel Watson and Master Samuel Watson, Jr., of Watson, Tex., are guests at the Planters.

—Mr. and Mrs. Louis M. Steiner and Fred C. Lewis and George Middleton of Chicago are at the Planters.

-Frank M. Jansen of Jacksonville, Ill., and Miss Clara B. Jansen of Fort Worth, Texas, are at the St. James. -Congressman A. M. Dockery, Democrat-c candidate for Governor of Missouri, and frs. Dockery are registered at the Laclede.

-D. M. Morris of Kansas City, R. M. Garrett, Cargile, Ark., and Charles E. Hirlinger of Boonville, Mo., are at Moser Hotel.

-W. H. Lee, a prominent banker, of Columbus, Miss., Mrs. Lee and daughter, Miss Anna Louise Lee, are registered at the Planters the Planters.

-Charles G. Schmidt of Cincinnati, O. Jacob Spohn of Chicago, Justus Emmer of Chicago, Fred O. Nuetzel, Louisville, and Albert R. Amehan of Cincinnati, members of the North American Saenger Bund, are at the Southern.

BRYAN CLUB'S COMMITTEES. Named in Preparation for Satur-

day's Event. After the meeting of the Bryan Traveling Men's Club Saturday night, the following standing committees were appointed: Membership Committee-R. L. Daly, chair

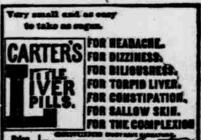
Membership Committee—R. L. Daly, chairman; C. C. English, John R. Boddie, L. S. Pearson, R. D. Caldwell, G. W. Branch, Q. W. Smith, W. N. Miller, Wiley J. Hale, M. G. Singleton.
Organization—L. S. Bartlett, chairman; J. C. Price, N. C. Wingo, J. A. Rungan, Jesse Wood, W. B. Robson, Mark Taylor, Sam Reyburn, T. B. Burrow, A. H. Bush, Finance—C. H. Hickard, chairman; G. H. Schollmeyer, Walter C. Boogher, H. R. Estes, Charles A. Hill, James W. Jump, C. C. English, C. A. Stacy, Jack Gordon, George W. Branch.
A meeting of the Finance Committee will be held at the Lindell Hotel to-morrew evening at 7:30 o'clock, to arrange for Saturday's demonstration.

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